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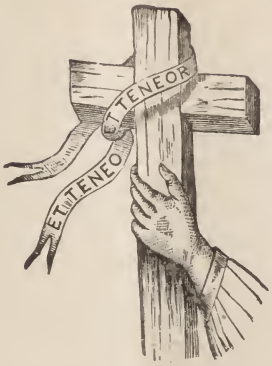
Woman's Work for Woman.



Vol. XIII. NOVEMBER, 1883. No. 11.

Chinese in California.

PROGRESS.

"Ten years ago there were but three homes in the Chinese quarter of San Francisco where the missionary could enter and feel welcome; now there are no closed doors, there is no bound set to our feet." "Ten years ago there was not one Christian home among the Chinese; now it has been found necessary to make a division of the labor of the visiting missionaries, one taking the heathen, the other the Christian, families." "A missionary society has been formed among the Christian women, called the 'Peace Society,' which supports a Bible woman in China."

In view of such cheering facts as these, with which the Tenth Annual Report of the Occidental Board abounds, what wonder is it that Mrs. Condit writes, "Looking back on the field to-day, seeing it as we saw it in its early days, we have only songs of gratitude in our hearts at the remembrance of what God has wrought among this people"? In looking over this report we earnestly wish that every woman in our land might not only "read," but "mark and inwardly digest," it.

The reports of the Occidental School and the Mission Home are full of interest. The latter has special claim upon the sympathies of the women of our land, rescuing, as it does, the women and girls from depths of degradation of which we can form but little

conception. From this home seventeen girls have been baptized and admitted into the church. Of the nineteen who have married, nearly one-half have been Christians, and, with one exception, have married Christian husbands. Who can estimate the influence of the "little leaven" of these Christian households? In speaking of a humble Christian family Miss Cable says, "Give me ten such families, and in five years I will Americanize Chinatown, and in ten years it will be Christianized."

But perhaps no department of the work is greater in the Master's eyes than that of the household visitors. These noble women, carrying the influence of their own pure womanhood into homes black with the shadow of all that we mean by heathenism, are doing a grand work—one which bears the unmistakable impress of Him of whom it was said in scorn, but to His everlasting glory, "This man receiveth sinners, and eateth with them." Hitherto this work has been almost entirely among the lowest classes, in the very slums; yet Miss Cable says, "It is much when I say that never in the Chinese quarters have I perceived an indelicacy in word or in action that would shock the most refined or sensitive nature."

During the past year this work has gained ground among the higher classes. The missionary before referred to writes, "I recognize with gladness no more cheering sign in my last year's work than the fact that three of the educated and most influential Chinese merchants have personally requested me to come and teach their wives to read. This indeed means progress when contrasted with my work two years ago, when it was almost impossible to gain an entrance to the better families."

We have not time and space to even mention the many encouraging features in the various departments of the work; still there are many difficulties to meet and overcome before any one in this work dare lay down the armor. We cannot in closing do better than to quote again from Miss Cable the closing words of her report. "You cannot retard the commercial interests of this people if you would. Even now they have their merchants' exchange, and are looking forward to their banking establishments and commercial colleges. I have on several occasions procured French and German teachers for these men, who say their business interests demand a knowledge of these languages. A joint Chinese and American newspaper has already been established. Such is the secular and commercial aspect. But where is the work that Christ came to establish on earth? How does the Christian church regard this advancing spirit? The Catholic world is aroused to the importance of this work upon our civilization, and has already a corps of educated and efficient priests and nuns, direct from Italy,

at work among us. Shall this Christian land, this metropolis of the West, whence missionaries are radiating to carry the gospel to all corners of the globe—shall the ministers, who pick their way so cautiously, so inoffensively, through this vexed question—allow these people, through increase of temporal power, to lapse into the hands of corrupt political organizations, to be used for the decline of Christianity and its attendant blessings on our land? God reigns. He has decreed that to Him every knee shall bow. The silent workings of ages have prepared the way for it, and though 'the priest and the Levite' may distrustfully 'pass by on the other side,' they shall yet realize that they were appointed to aid and assist it. Then shall the 'atonement with Christ' become a living reality to the Chinaman's heart, and our lives, consecrated to universal enlightenment, shall share in that divinely-predicted day 'when all shall know the Lord, from the least unto the greatest.'"

A WOMAN'S VIEW OF THE CHINESE QUESTION.

The dwellers in eastern cities hear so many conflicting statements concerning the Chinese in California that the following extracts from a private letter may be welcome to our readers, giving, as they do, the observations of an intelligent Christian lady who has taken pains to see for herself many phases of Chinese life.

We had a very pleasant companion on our journey, a young man from one of the large eastern cities. In talking over the Indians I told him that I had been warned that my enthusiasm would die out when I *saw* the Indians. He said, "Madam will find it so with the Chinese when she reaches California." But he did not prophesy rightly, for not only my enthusiasm but my respect for them has increased a hundred fold. I find a very pleasant surprise in everything and every one connected with the Chinese. I confess to a feeling akin to fear when I first encountered them in such numbers, and wondered if there were not other streets unfrequented by them; but the feeling did not last, I found them all so orderly, cleanly and quiet.

They were all bent upon minding their own business, said business being in no case to "loaf around." There was no clatter or noise when they walked on the pavement, no loud voices at any time or anywhere I saw them. We visited their workshops, the places for opium-smoking, their kitchen, restaurant, theatre and Joss house, but never heard any babel of tongues. A gentleman told me he had sold a good deal to them and considered them among his best customers, and had always found them honest and straightforward in their dealings.

It was very interesting to see the will-power they put into every-

thing they did. I saw them in nearly every branch of industry, from the common scavenger to the "cunning artificer" in gold. Their little hands are especially noticeable, so nicely adapted for the fine workmanship in which I am told they excel. A lady told me that they made infants' wardrobes at least equal to the best which can be obtained in New York. She also told me that jewellers employ them secretly to do their nice work, and then the employer gets the credit. We saw one Chinaman setting a diamond after nine o'clock P. M. He looked up and said good evening very cordially, and went on with his work as if he had no curious eyes watching him. One evening we went into a shop where they were manufacturing overalls and some thirty machines were running. Although it was late they were working away with as much energy as though their day's work had just begun. We were greeted with kindly nods, and I did not notice one tired or cross face. When we left they bade us good night so brightly that it was something well worth remembering.

I was delighted with our visit to an evening school of the Baptist mission. As we entered the room we were met by the usual kindly nod and smiling welcome. We—a party of six—distributed ourselves about the room as it happened, and were no sooner seated than each was approached by a scholar with book in hand asking us to help him spell the words. Their zeal and application were praiseworthy. Do not charge me with exaggeration when I say that the term Celestials had a new meaning and seemed quite fitting in the honest sense of the word.

The journey to the Yosemite Valley was full of incident. We saw many Chinamen, some in camp, some migrating to work on the roads. One old man in a very lonely spot was working over an old gold digging. His honest face and plodding industry I shall never forget. I was especially interested in an old Chinaman at the hotel in the Yosemite Valley. The delicacy with which he served us was truly admirable. He was old and homely, but we could but acknowledge in him much of a native grace.

You will admit that I have seen these people in a variety of circumstances, and the result of my observation has been to convince me that should other immigrants be placed upon the same footing as the Chinese, down-trodden and oppressed, deprived of the right of suffrage, the comparison would be favorable to the Chinese. Heathen though they be, I saw in them much of the spirit of the Master, "who when He was reviled, reviled not again." I do feel that American politicians, at least, would do well to cultivate a like love of order, quietness and cleanliness with the mouth as characterizes these despised Celestials. I am also convinced that if these same wary politicians would cease their cry of "John must

go," and turn their attention to cleansing their city of its moral filth and degradation, we should be a better and happier nation.

Of course we know that there is a black side to this question. We heard but one dark story, however, while we were there—that of a lad being enticed into one of the prostitutes' dens. It is but just to say in this connection that we walked through the street where these places are kept after going through the street where white women of the same character live—the latter far, *far* more disgraceful to a civilized city. Bold painted women at the windows called across to their fellow sinners or to passers-by. In such numbers, too! It was horrible! The Chinese women were behind grated windows—all quiet. I was told that the Chinese women of this character are bought when very young and trained in this sort of life; in a sense they are born to it.

I pray more earnestly than ever before that the missionary work among the Chinese women may be multiplied. God forbid that it should be hindered!

MISSIONARY LADIES AMONG THE CHINESE IN CALIFORNIA.

REPRESENTING THE W. F. M. S.

Miss M. Culbertson, San Francisco.	Miss M. Baskin, San Francisco.
Miss Emma P. Cable, "	Mrs. I. M. Condit, "

THE NEW AND THE OLD.

ADMIRAL PORTER, in an article written several years ago, took the ground that the Chinese were grossly underrated. Consul Seymour apparently holds to the same opinion, and, in common with other careful investigators, believes that the Flowery Kingdom has a great future before it, if the leaven of progress is sufficiently potent to leaven the huge lump of conservatism that has hitherto stood in the way of foreign improvements. A vast area inhabited by an enormous population, with an excellent agricultural system, diversified mechanical industries, a tremendous volume of internal commerce and considerable foreign trade, can scarcely fail to attract the attention of students of sociology; and the singular tenacity and endurance of the people is almost unparalleled in the world's history. Americans who are familiar with the active western cities that have sprung up as if by magic, and who have seen one scantily-peopled territory after another expand into a prosperous and energetic state, naturally look with wonder on a civilization that was old when Germany was merely the home of savages, when Cæsar and Pompey struggled for the mastery, or

when Alexander the Great was at the zenith of his fame. "Assyria, Greece, Rome, Carthage—where are they?" But China is still a great and imposing empire, and shows no sign of decay or decrepitude.

Strange as it may seem, the Celestial Empire has not yet fairly begun to develop her resources. By means of painstaking care, strict economy and skillful irrigation she has made great advance in agriculture, and her natural and artificial water-courses provide for an extensive system of internal transit and transportation, while the industrious and imitative faculties of her people have made them proficient in various branches of manufactures. But ages and ages have passed, and, comparatively speaking, scarcely anything has been done to utilize the enormous mineral wealth. China's coal area has been estimated at four hundred thousand square miles, and, even after a material allowance is made for exaggeration, there can be no doubt that the stores of this fuel are almost inexhaustible. Iron, copper, tin, lead, silver, gold, lime, gypsum, alum, sulphur, marble, salt and petroleum are abundant.

Hitherto a superstitious veneration for antiquity and a dread of adopting the customs of outside barbarians has prevented the Chinese from actively engaging in the work of mining development. A still more important reason for the neglect of these limitless mineral treasures is the prejudice against railroads, the only overland avenues by which coal, iron and other bulky articles can be cheaply and rapidly transported to market. Inch by inch foreign ideas are winning their way, and the exclusive spirit of the Mongolians must eventually succumb. Gratifying results have already been accomplished by zealous missionaries, and the intelligent minds of the Celestial Empire are beginning to realize that lofty moral teachings are not confined to Buddhism and Confucianism. The merchants and manufacturers of the United States are destined to reap a rich harvest from the Chinese trade of the future. When the shackles of conservatism are once broken, the Flowery Kingdom will take a new lease of life. When effete superstitions give place to the healthy and vitalizing religion of Christ; when cosmopolitanism succeeds hatred of foreigners; when railroads link together distant cities and provinces; when silent and lonely mines bustle and hum with busy toilers; when the furnace and forge, as well as the rice-field and the tea-garden, have their recognized place among the industries of the people; when the clumsy junk is succeeded by the steamship,—the foreign commerce of the empire will swell to enormous dimensions, American machinery and manufactured products will find a ready market in Canton and Shanghai, American engineers will locate railroads along the Hoang Ho and the Yangtse Kiang, American metallurgists will be em-

ployed in the mining districts of Chih-li, and American artisans will be found in all the great centres of population. The Chinese have long remained in a dormant state, but their future, unless all signs fail, will be that of an advancing and not of a declining people.—*Evening Bulletin.*

CHINA.

Oh, how these home letters do cheer us! how they seem to give everything around us a brighter tone! and when, as is sometimes the case, we are a little discouraged, and the worries and annoyances of pioneer life "rub against the grain," and things seem to be going wrong, the coming of the home mail throws a glow of sunshine over everything, and we feel upheld by the earnest prayers we hear are being offered for us and our new work in Wei-hien. You ask to know all about our new home; that you "want to be domesticated and to know the little details of my home life." You have taken a most inopportune time to look in upon us; but, if you could only be here in person, I would greet you heartily.

I wish you could have seen our one room which served for dining, sitting and bed-room. It was only twelve by sixteen feet, and in it we had everything necessary for living, such as bed-room furniture, table, chairs, a Chinese cupboard, a lounge, and boxes almost without number, containing articles for the use of the carpenters. These had to be kept under lock and key and given out a few at a time. Before the rains began we had, including the men employed by Mr. Laughlin, from 70 to 80 workmen. These all began work about five o'clock in the morning and quit at sundown. They had a long rest in the heat of the day, when, of course, they crowded into the house for shade.

Would you like to know how my time has been occupied, and what I am doing? Not much missionary work, I fear you will think; and yet it certainly seems to be what God has given me to do, and therefore I ought not to feel it so unimportant, even though it has not been what I would choose. Mr. Mateer's manager had to leave some time ago, and this gave him a great deal of extra care and work, so that he has had to be outside a great deal of the time, and I have tried to do what I could in looking after the carpenters when he wasn't in, supplying all their wants in giving out nails, screws, locks, glass, etc., and in telling them how we wanted things arranged. As they have no watches, I have been keeping the time for the workmen too. They stop six times a day to smoke and eat, and a bell is rung to tell them when to begin and leave off work.

I have studied with a teacher from three to four hours a day,

or as long as I could stand it. Those of us who are here have been wonderfully blessed in health this summer. It has been hot and close in the village, but delightfully cool and breezy here. None of us have suffered from heat. During this summer we have given away a great number of leaflets and gospels. A portion of Scripture has gone into many homes, and not without prayer that the arrow of conviction may pierce many a hardened heart. There have also been inquirers who would have liked to remain to study the doctrine, but we had no place for them to study, and no one had time to teach them. As soon as places can be provided for them to live, we will have no trouble in getting all the inquirers we can teach.

I have begun little Sunday services among the women, though I need preparation to get my sentences arranged before I go. I am afraid I make many mistakes, but it is a commencement. The women do not seem to get very much good in the usual services. They tell me they hear but do not understand. Their minds are not as much trained to thought as the men's are; and they need to have a thing repeated many times, and put to them in different ways, before they can catch the idea we would convey. The very busy time will be over soon, and then I hope the women will have more time for being taught; just now Sabbath is their only day, as they work in the fields. I shall soon have finished reading the New Testament in Chinese. We have all learned to understand, this summer, from being so much among the people.

S. A. Mateer.

WHAT A JAPANESE CHRISTIAN FINDS IN AMERICA.

We have many letters from foreign fields telling us of those countries and people, as seen from an American standpoint. It may be interesting to know what a foreigner finds in *our* country—in our Christian civilization—of most interest to him. The following letter was written by a native Japanese, who is studying in America, to the church which he left in Japan. It has come into our hands in a legitimate way, and we believe will be of interest to all who read it. Would that his praise of our American homes were fully merited and always true!

Auburn, New York, January 27, 1883.

My Dear O Susyer San:—It was very pleasant to receive a letter from you a few weeks ago, and I am greatly interested to hear about the Sunday-school and special prayer-meeting at my dear church. I am very much pleased to hear about circumstances of my dear church, and my dear friends at my sweet home. I am thinking alway of our people, how they are improving physically, mentally and morally. I am praying without ceasing every day for our church and our people. I acknowledge that God is our dear

heavenly Father. He is watching over us. He is providing what we want; if we pray to Him with sincere heart He shall hear our prayer through the name of Jesus Christ. I am hopeful when I go back to my sweet home (after I graduate from seminary course at Auburn three years, and I am through the post-graduate course at Princeton one year) I may work for the name of our Master with double energy—more than I did work for salvation of souls at Japan. I consecrate humbly my body and soul to Divine majesty; I feel joyfully and happily to be servant of Lord of lords, King of kings.

Since I came to America I have no sickness and I am not lonesome, for I have many kind Christian friends at Auburn and Syracuse. Many ladies are very interested to hear about ladies' education at Japan. I have many lady friends at this city. They are well educated and warm hearted ladies. I can tell you of many reasons why Japanese ladies and American ladies are so different, from what I experienced since I came to America. *First.* It is the true doctrine of Christianity that Jesus Christ came to save weak ones, so it is duty of Christians that they must help weak ones by following the example of Christ. The high position in America is the true result and fruit of religion of Christ. *Second.* American ladies are well educated—just the same general education as gentlemen. They graduate from college and high school, so they have great influence in society. *Third.* American ladies have ability to *practice* what they get from education and experience in their lives. They can educate their children well. Many men in America have become great through influence of excellent mother. *Fourth.* American ladies are pious and zealous (I don't say *all*, but very many) for Christ. They are greatly interested in missionary work. Every church has a ladies' missionary society. They are great workers in the church.

These are the strong levers which elevate the woman's position in America. *We* need these strong levers: 1st. Christianity. 2d. General education. 3d. Practical ability. 4th. Pious hearts to elevate woman's position in our country.

I desire to write a few lines about what has especially impressed me in America. What is the most wonderful thing which I have seen in America? The Palace Hotel, which is the largest hotel in the world? No. The longest railroad—about three thousand miles—between New York city and San Francisco? No. The large tract of land which is not cultivated in Nevada and Nebraska? No. The Rocky Mountains? No. Lake Ontario? No. The beautiful scenery along the Hudson river? No. The largest and longest bridge, which crosses the East river? No. The electric light, which shines brighter than the moon in the sky? No. Central Park? No. The Bible House? No. Broadway Tabernacle?

No. Fulton Street noonday prayer-meeting? No. Yale College at New Haven? No. The prosperity of merchants in New York? No. The many newspapers which are published daily, weekly and monthly? No. The political parties? No. Dr. Talmage's sermon? No. Mr. Beecher's lecture? No! No! No! Then what is it?

The Christian family—the holy family—the Christ-like family!

This is the most beautiful and sublime thing which I have seen in America, and I have *never*, *never* seen this in our country. How beautiful and how sublime this is! The Christian family is the type of the kingdom of heaven, and the music in paradise. The husband and the wife and the children are under the grace of Christ. They are equal in the presence of God. The husband loves the wife, the wife obeys and helps the husband, the children honor and fear the parents. This family is the germ of the church and foundation of American civilization. The prosperity and peace of the American people rests upon this rock.

Who has the responsibility to build a Christian family in our country? The missionary and the pastor. What are the material for a Christian family? A husband and wife. I believe the wife is the large pillar in the family as well as in society and in the state. By what instruments can a missionary and pastor found a Christian family? The Bible and book of nature, these are the inseparable instruments to build a Christian family.

What is public sentiment? Public sentiment is a group of the sentiments of individuals; a *good* public sentiment comes from good sentiments of *individuals*.

What is country? A country is a group of single families. A *good* country consists of good *families*.

What is the kingdom of Christ? The kingdom of Christ consists of the holy people who are redeemed by the blood of our Saviour.

I pray earnestly to God that the kingdom of Christ may come upon *our* people. Amen.

Dear sister in Christ.

NAOMI TAMURA.

A CHINESE woman, who was recently converted, said, "I found Jesus just to suit my needs. I believe in Him, and I am saved." For thirteen years the women connected with this Woman's Foreign Missionary Society have had this one principle underlying all their work, that the Saviour who is adapted to their needs is adapted to the needs of the great world of heathen women.—*Methodist W. F. M. S. Annual Report.*

JAPAN.—MR. COOK'S POINT OF VIEW.

Civilization in Japan is putting forth buds of joyful promise, and although physical May in that country is endlessly beautiful, her spiritual spring-time is yet more fascinating, although their May is hardly reached, only their early April.

Of the natural beauties of Japan, even he can hardly find words to express his appreciation. He speaks of excursions that are idyllic, of seas of billowy grain, of verdant rice-fields, and pine-clad hills bathed in sunlight that falls as a benediction on land and sea. One hears a tremulous celestial music in the sky, while rolling along amid this beauty, and finds that it is not fancy that has misled him, but far above this green solemn country are floating in the breeze Japanese kites with æolian attachments, that are raining down a concord of sweet sounds ravishing to the soul and ear.

Seven causes are given for the reform in Japan; some relating to foreign influence, but the most powerful he considers as coming from within. Foreign influence was more the occasion than the cause of her new political, educational and religious career, while the chief power came from the native aspirations of the Japanese character. In speaking of their characteristics he says, "The faces of its old men and women are the best map of any nation's capacity and actual life." The Japanese faces were remarkable for expressing thoughtfulness, symmetry, gentleness and a kind of patient force accompanied by considerable spiritual elevation; their eyes especially were more civilized than those of any other population in Asia. Undoubtedly they have the temptation to falsehood and sensuality which are peculiar to sensitive races, but their natural virtues need only to be aroused by thorough training in Christian conscientiousness to transform the native sensitiveness of organization into a blessing and make it consistent with the judicial type of mind.

The Japanese are criticised for being physically small, but Mr. Cook calls them the diamond edition of humanity, fine grained and compact. The fine steel from which the battle-axe in the Japanese soul is made gives sharper edge than that of other nations. The axe of the German, the Briton and the American is so ponderous it cuts its way through the rough world. But the Japanese instrument by its very keenness cut down the mighty tree of feudalism, and will cut down the mightier tree of paganism, in the empire.

Comment is also made on the dangers that threaten the future of Japan. Among these "imported unbelief" is spoken of, and the hope expressed that Japan will speedily know the difference between the cream of the Occident and its scum.

HINDU WIDOWS.

BY ONE OF THEMSELVES.

The following touching record is taken from the *Indian Female Evangelist.* It is a translation of one of several papers written by a Hindu woman, and affords us just a glimpse of the great sense of wrong and despair which is felt by those of this despised class who have learned to think.

THERE are four principal castes among the Hindus, and of them all I think the third caste, the Kaites, to which I belong, make their widows suffer most. All are treated badly enough, but our customs are much worse than those of some others. In the Punjab they are not always strict in enforcing their customs with widows; but though we live in the Punjab our family comes from the northwest, and as we are rich and well-to-do our customs are kept up scrupulously.

When a husband dies his wife suffers as much as if the death angel had come for her also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers, a class who are kept up for this object), are in waiting, and as soon as the husband's last breath is drawn they rush at the new-made widow and tear off her ornaments. Ear and nose-rings are dragged off, often tearing the cartilage; ornaments plaited in with the hair are torn away; and if the arms are covered with gold and silver bracelets, they do not take the time to draw them off one by one, but holding her arm on the ground they hammer with a stone until the metal, often solid and heavy, breaks in two. It matters not to them how many wounds they inflict; they have no pity, not even if the widow is but a child of six or seven who does not know what a husband means.

At that time two sorrows come upon every widow—one from God and one from her own people, who should cherish and support her, but who desert and execrate her. If the husband die away from home, then on the arrival of the fatal news all this is done. At the funeral, the relatives, men as well as women, have to accompany the corpse to the burning-ghat. If they are rich and have carriages, they must not use them, but all go on foot. The men follow the corpse; the women (all the ladies well covered from sight) come after, and last the widow, led along by the barbers' wives. They take care that at least two hundred feet intervene between her and any other woman, for it is supposed that if her shadow fall on any (her tormentors excepted) she also would become a widow; therefore no relative, however much sympathy she may feel in secret, dare look on her face. One of the rough women goes in front and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

Arriving at the river, tank or well where the body is to be burned, they push her into the water, and as she falls so she must lie, with her clothes on, until the body has been burned, all the company have bathed, washed their clothes and dried them. When they are all ready to start for home, but not before, they drag her out, and in her wet things she must trudge home. It matters not what the weather is, in burning sun or with icy wind blowing from the Himalayas. They care not if she dies. Oh, I would rather choose the suttee! Many are happy enough to die in consequence of these sorrows, for however ill they may become, no care is taken of them or medicine given.

For fifteen days after a funeral the relatives must eat and drink only once in the day (twenty-four hours); but the widow must keep this up for a year, with frequent fasts. When she returns from the funeral she must sit or lie in a corner on the ground, in the same clothes she had on when her husband died, whether still wet or by this time dry. Now and then one of the barbers' wives comes and looks after her, or if she is poor and not able to pay for their further *kind* attentions, she must sit alone.

Oh, cruel place! Each widow knows you well, and remembers you with bitterness! Separated from her husband, though she live she is not alive! Not only is she deprived of comforts, but her friends add to her misery. Though she is in her corner alone, and must not speak to any one, they are near and talk at her in this way: her mother says, "Unhappy creature! I can't bear the thought of any one so vile; I wish she had never been born." Her mother-in-law says, "The horrid viper! she has bitten my son and killed him; now *he* is dead and *she*, useless creature, is left behind." And this even though the speakers may themselves be widows. Every indignity that the tongue can speak is heaped upon her, lest the standers-by, or perchance the gods, should think they had sympathy with her.

The sister-in-law says, "I will not look at her or speak to such a thing!" They comfort the dead man's mother, and say, "It is your daughter-in-law, vile thing! who has destroyed your house; curse her! For her sake you have to mourn for the rest of your life." To the widow they say, "What good are you? Why are you still living in the world?" If she cry and show her grief they all say, "How immodest, how abandoned—see, she is crying for her husband!" They have no pity. Only those who have been through this know what it is. You must feel this grief to prove it. Whose foot has the chilblain feels the pain. For thirteen days the widow must sit and bear this.

On the eleventh day comes a Brahmin, like a policeman who comes for a culprit, orders money and oil and other things to be

given. However poor the widow may be, money, or the promise of it, must be given; from the very poorest at least Rs. 13. Other Brahmins make other demands, and if the family is rich their demands are very high. A poor widow has often to labor hard for months at grinding, or some other work, to earn money to satisfy their claims.

The thirteenth day is a bad day, though then the widow may take off the clothes she has worn ever since her husband died, and may bathe. The relatives all gather and lay rupees before the widow, which are supposed to be a provision for her for life. They do not spare their reproaches. If the rupees given amount to any large sum it is taken charge of by some relative, who doles it out. Now again the Brahmins come for more money. The widow's head is shaved, and there is another Brahminical tax. Then the barbers' wives have to be paid.

Six weeks after the husband's death the widow must once again put on the hated clothes she wore for those thirteen days—abhorred garments! if a widow by chance catches sight of them she shudders as if a fresh widowhood were hers—and then, if possible, she must go on a pilgrimage to the Ganges, and, after bathing there, the clothes may be thrown away in the river.

After a year has passed away a widow who is living with her father and mother may wear ornaments again. But why is this? If you ask the parents they say, "Poor girl! she has not seen much of life; if she cannot wear jewels now while we are with her, she can never wear them, and how can she pass a long life without jewels? We can't bear to see her naked; how could we wear jewels and she sit before us bare?"

But jewels are, for widows, a great help on the downward road. I write of what I know and have seen. All men and women love to adorn themselves, but especially women love to do so that they may be seen and look fine. If widows wear jewels they will be sought after. I do not say that all widows who wear jewels are bad, but I do say they have taken one step on the bad road. Alas! that it is the parents who open the way for beloved daughters to go wrong.

The widows who have no parents are still more to be pitied; they have to serve as servants to their brothers' or sons' wives. Every one knows that if there are widows in a house servants need not be hired. A sister-in-law rules over a widow, and they quarrel night and day. If a widow remain in her husband's house, it is the same; she is hated by mother and sister-in-law, and beaten from place to place. If, for the sake of peace, she would like to live alone, she loses her character. If she has children she works for them while they are young; when her sons marry she becomes

their wives' servant. If a widow is childless and rich (by the money given her after her husband's death), her relatives choose some boy to be her heir and to be provided for by her. She may bring him up with love and care, but when he gets big he takes her property, and only allows her food and clothes while she waits on his wife. A widow has no power over property supposed to be her own. It is happier for a widow to be poor and earn her living by grinding corn!

Amongst us women can inherit no cowrie of their father's wealth; it all goes to their brothers. Neither do they inherit what their husbands leave. They have only what may be given them, and if it is a lump sum, perhaps they are silly and spend it foolishly; they are not taught to take care of it properly. If a wife die she is burned in her best clothes and jewels, but a widow's corpse is wrapped in white cloth. It is supposed that if she came to her husband in the next life without the show of mourning he would not receive her.

Why do the widows of India suffer so? Not for religion or piety. It is not written in our ancient books. In none of the Shastres or in the Mahabharat is there any sign of this suffering. What Pandit has brought it on us? Alas! that all hope is taken from us. We have not sinned; then why are thorns instead of flowers given us?

Thousands of us die, but more live. I saw a widow die—one of my cousins. She had been ill before her husband's death. When he died she was too weak to be dragged to the river. She was in a burning fever. Her mother-in-law called a water-carrier and had four large skins of water poured over her as she lay on the ground, where she had been thrown from her bed when her husband died. The chill of death came upon her; and after lying alone and untended for eight hours her breath ceased. Every one praised her and said she had died for love of her husband.

We are aghast at the great number of widows; how is it there are so many? The answer is, that if an article is constantly supplied and never used up it must accumulate. So it is with widows; nearly every man or boy who dies leaves one, often more; so though thousands die more live on.

The English have abolished the suttee; but, alas! neither the English nor the angels know what goes on in our homes! And Hindus not only don't care, but think it good! What! do not Hindus fear what such oppression may lead to? If the widow's shadow is to be dreaded, why do they darken and overshadow the whole land with it? I am told that in England they comfort widows' hearts; but there is no comfort for us.

INDIA.

MISS E. E. PATTON.

JUST think, another half year has gone! Time just flies away, and I feel as if I would like the days doubled in length, in order to accomplish all I have in my heart to do for my dear Master.

Yes, indeed, the suppression of child-marriage would be a great step towards the elevation of woman in India. I think marriages are made here in southern India quite as early in life as in the north. One day when we were visiting in town, a child who could not have been more than four years of age was pointed out to us as a bride. Her two sisters, aged about five and seven, had also been married; and to save expense the little tot had been married at the same time—one feast was enough for all. The wife of a *shimpee* (sewing-man) who has been in mission employ for years had a little baby girl in January or February, two years ago, and in the following August she was married—a six-months-old bride! The other day I read of a baby of six months being married to a man eighty years old. If it were not for the fearful consequences, such things would be ridiculous. To think that a man with an intellect as keen and bright as the Hindus possess would or could be induced to conform to such a custom is quite beyond my dull mind. And think of a father and mother giving a daughter of six months to a man of eighty years, dooming her, in all human probability, to a life of so-called widowhood. "The tender mercies of the wicked are cruel."

No, none of our mission attended the meeting at Calcutta or Lahore. Those cities seem to me almost as far away as Chicago.

I can only report one more girl since last April, but quite a number of homes are opened for visiting. One place Ramkore and I visited some time ago was a source of great pleasure to her, and, in fact, a surprise to her. An old woman had invited me to her house, and we went there one afternoon, but did not find her at home. I knew that the relatives of one of the Kolhapur Christian women lived near, and we went there. We were not invited into the house, but we sat down in the yard and began to talk and sing. After a few minutes some of the neighboring women came and sat down by us, but all seemed to be very much displeased until a little child crept away from its mother and came to me; I took it, and it was delighted with the buttons on my dress. Every one was surprised, and indeed I was myself, for very little children are usually much afraid of us; but such a change came over the people. They were "melted," so to speak, and seemed no longer troubled at our presence, but listened eagerly and begged for one more song, and when we came away invited us

over and over again to come and "keep on coming." When we were going home Ramkore said, with such a happy ring in her voice, "That has given me much joy, for I was afraid they would not let us come into the yard even, but I thought Misse Sahib must know where she is going, so I held my peace." I know I was guided by a hand that never guides but in the best way.

Ramkore said that when Vithabai became a Christian and her little girl ran away from them to the mission, the relatives were very bitter against the missionaries and Christians; said they hated them, and called us all very wicked names. I often think of the verse "and a little child shall lead them," in thinking of that visit.

None of our pupils are paying pupils. I only wish they all were, but we know that some day they will be. Some poor boys from a village school wanted to come here and study, and said they wanted to become Christians; but as they are not orphans and their parents are not willing to give up all control of them, the mission cannot take them. Mr. Ferris decided to give them a trial at private expense. They were doing very nicely, but because they were not permitted to leave school to attend a heathen feast, all but two went away about a week ago. Yesterday Mr. Ferris received some very pitiful notes. They are so sorry they left school, cannot eat or sleep, and want to come back. He has not yet decided what to do.

A SCHOOL IN RAWAL PINDI.

When Miss Downs and I began our zenana work in February, our first visit was to a Mohammedan house just on the edge of the city. The Bible woman went with us, and we found the people civil, but they evinced the most decided hostility for the gospel. The woman of the house got into a very fierce argument with the Bible woman. We put a stop to it by singing a hymn. We found three pupils—all young girls—and have gone there every Monday since to teach them. For two or three weeks the mother received us with cold politeness, and was always on the alert to pick a quarrel with the Bible woman, whom we had to restrain and caution repeatedly. Now, however, she is very cordial and pleasant with us, and never says a word in opposition to our message. One of the girls, an adopted daughter of the house, is very bright, and has made rapid progress in her reading. After she had finished the third reader, we boldly took with us the Gospel of Matthew for a reading book. We gave her a copy for her own, and strange to say have never heard a word of objection from any member of the family. Mihr Nishan (that is the girl's name) has finished Mat-

thew, and is now reading Barth's Scripture History. She has been in the habit, not only of helping the other two girls, but of gathering in some of the neighboring children and teaching them as well. Not long ago we thought, "Here is a chance for us to start another girls' school." So we told Mihr Nishan to gather in all the girls she could, and to teach them for three hours every morning, we giving her so much a month for every girl so taught, and she is to go on taking lessons from us every Monday. As she takes up and masters new studies, she will teach them to the other girls and her salary will be raised. Well, she has begun her work very well, although the number of her pupils has been falling off somewhat for a few days. I hope though that the girls will come back as they gain confidence in *us*. The mother of the house told me yesterday that the decrease in attendance was owing to an absurd rumor which had spread through the neighborhood, to the effect that we meant to decoy—one by one—all the girls to our own house, and that when we got them there, we would force them to eat a certain kind of food which would immediately make Christians of them. I said, "Do you believe this story?" "No indeed, Miss Sahib," said she. "It is only the ignorant who believe such things. I am a learned woman." (She can read the Koran, and I suppose has never tried to read another book.) I told her to tell her neighbors that Christians could not be made in that way; that hearts must be changed, and that it was beyond our power to do that; that we meant to do all we could by telling them of Christ, and showing them the way, but that they need fear nothing from us. I told her too that we would be only too happy if they all became Christians. She sat nodding her head with approval while I talked, and then said she would *sanghao* her neighbors well, which meant she would make them *understand well*. We hope that much good will come of this school. MARGARET M. GIVEN.

THE BOW IN THE CLOUD.

Before the sky was clear after the flood the rainbow of promise was given; so, while superstition and error still darken that region, even about Ararat, a sign of the covenant is seen. Mrs. Van Hook tells the story.

A PARAGRAPH going the rounds of the papers, which gives an account of the finding of the ark on Mt. Ararat, brings vividly to mind that portion of the journey to Persia where the road lies at the base of that grand old mountain, where the air is full of traditions of the flood, and the people claim to speak the language of the antediluvians.

Ararat is an isolated mountain, rising with great majesty and beauty from the plain of Armenia to the height of 16,916 feet.

It is double peaked, and little Ararat, which is the common boundary of Turkey, Persia and Russia, is 12,840 feet in height, and both are united for 8000 feet. The ark is believed to be jammed in a cleft situated on the extreme height and visible from below, but my glass failed to reveal it. The natives also believe that the mountain is holy, and that no one has ever been permitted to make its ascent on account of its sacred character. Though more than one party has reached the summit, they do not credit the fact. They say that one of their saints—Gregory, I believe—attempted at one time to find the ark, but when part way up the mountain fell into a trance, and an angel appeared unto him, saying that it would never be permitted to man to ascend the holy mountain; but as a reward for his zeal and known purity of character the angel presented him with a splinter from the ark, which is still preserved in the monastery at Etchmiadzin.

A day's journey south of Ararat is Nakhitchevan, which means "Here he descended first." This is said to be the spot to which Noah descended from Ararat, and also the place of his sepulchre, his tomb being pointed out in the village. As we neared Nakhitchevan on our return journey from Persia we met almost the whole of the Armenian population, who had turned out to receive and escort into town some sacred relics that were being brought from a distant monastery. Most were clothed in holiday attire, but some, to show their zeal, had gone out clothed in rags and barefoot. The relics consisted of a picture of St. George and the dragon, which is a favorite object of reverence among the Armenians, and the hand of St. Bartholomew encased in silver. Both were old and curious. They were carried to the church, and the next day, which was the Sabbath, throngs of people from all the country around flocked there to offer incense, candles, prayers and gifts. One old woman, who visited us during the day, said she brought her daughter, who had been sick for years, and laid her before the picture that she might be healed. Many others came with their sick, halt, blind and maimed and with the petitions they greatly desired. This superstition and idolatry among a people nominally Christian was distressing.

Later the outlook brightened when three fine-looking and intelligent Armenians called, saying they had shut themselves up all day in their shops to avoid the pressure brought to bear upon them at home to make them go to the church, and, hearing accidentally that there were missionaries in town, had come for conversation. Dr. Shedd had a long talk with them, and found out there were two young men in town who had the New Testament, were engaged in its study, and were trying to live according to its teachings. In answer to Dr. Shedd's inquiry as to how they were led to think on

these things, they replied their attention was called to the errors of the old faith by a man named Vartabed Sargis. This man has an interesting history. His conversion was about the only result of an attempt to establish a German mission in the Lower Caucasus many years ago. The mission was abandoned; but this one convert, now an old man, has spent his life in talking of the gospel, and as a result in nearly every village among the Armenians of that region is found such a group of men as at Nakhitchevan, with the Bible in their hands and hearts and their faces resolutely set against the idolatry of the old Armenian Church, while on the Caspian Sea are some strong evangelical centres. No part of the field under the care of the Persian mission is more interesting and hopeful.

HAMADAN.

MRS. E. W. ALEXANDER.

At present Miss Montgomery and myself are the only members of this station in the city. Mr. Hawkes and Mr. Alexander, together with a teacher and book agent, are visiting the neighboring villages endeavoring to increase our work and station teachers and preachers among the unenlightened. There are quite a number of Armenian villages within a radius of one hundred miles, which will be a great addition to our work when it is fairly opened.

My husband writes very encouraging letters from the different villages. The Jews and Armenians all unite in urging the estabment of schools among them for the education of their children. After their return they will know better where to send the teachers. I am hoping to accompany my husband to Senah, a city of 15,000 inhabitants one hundred miles distant from Hamadan. He meets continually with patients in the different villages and finds that his work is doing much for them, bringing people within their reach whom otherwise they could not see. The dispensary has only been opened to the multitude one month; in that time the doctor saw one thousand patients. I have a wide field opened before me when I become perfectly familiar with the language. I spend most of the forenoons in studying the language, reading, writing and conversing with my *mirza*. It is a very pleasant language to study, and I enjoy it very much, and hope in time to master the difficulties. We have just moved into our new home. We purchased the property in March, but it was out of repair. Since then it has been repaired. We like the situation very much. It is one of the most desirable places in the city, surrounded by well-irrigated gardens and pleasant Mussulman neighbors. We are much nearer the Jewish community than we formerly were,

but farther from the Armenians. We hope to open the work among the Jews more this year than was previously done. They still meet with persecution. They are the most helpless and degraded people in Persia. The government has no mercy upon them.

DEATH OF A CHRISTIAN QUEEN.

THE death of the queen of Madagascar is announced. This queen was undoubtedly one of the most remarkable women of the age. Born and brought up in familiarity with the barbarous and superstitious cruelties of the Malagasy, she was converted in a remarkable manner to the Christian faith, and was transformed, like some of the converts of the primitive church, from a bigoted persecutor into a zealous and enlightened reformer. In the period of enforced seclusion prescribed for her at the death of her mother, to whom she succeeded in 1868, the young queen read much in a Bible which had been placed in her way by one of the Christian party. She had hardly assumed the throne before she adopted the Christian cause, and forthwith issued edicts for the protection of Christians and the abolition of the heathen customs, such as the poison ordeal, the sacrifice of children born on unlucky days, and so forth. She abandoned the worship of idols, and used her powerful personal influence and example in discouraging it. She took an active personal interest in the encouragement of education, exempting all teachers, printers and such like from all compulsory state service rather than that their good work should be interrupted, while at the same time she gave prizes and rewards to successful teachers and promising scholars. Her influence was used to put down the foreign slave trade at the same time that the aggravations of the domestic institution in the island were removed. Among the notable reforms of her reign were the reorganization of the army, in which the term of service, which was formerly a life-long slavery, was reduced to five years. The fact of the queen's death is said to have been concealed by representatives of the military party in Madagascar, who hoped to benefit by her popularity. Her death at the present critical time in the history of her government is a great loss to the country over which she reigned so well.—*Presbyterian Record for Canada.*

THE new queen of Madagascar, Ranavalona III, is a young widow, twenty-two years of age, and a Christian, who, it is believed, will heed the dying request of the late queen, her aunt, to hold fast to Christianity and not change the customs of the country.—*Illustrated Christian Weekly.*

FAREWELL WORDS OF A MISSIONARY.

The resting time is almost over, and I am just on the eve of buckling on the armor to go once more to the front. How different the feeling from what it was when I went out ten years ago! Then all was untried and I trembled lest I should fail, and I wondered if my faith would ever grow dim or if always I could feel underneath the everlasting arms; now I know all the way, and know also that He is with us alway, even unto the end of the world. That "Lo, I am with you," what a grand promise it is! Going forth resting fully on that we cannot fail. With the Captain of our salvation as our leader shall we not be strong to the pulling down of the strongholds of sin? I do rejoice indeed that with renewed health and strength I can go again to the work, and I trust that the Lord will give me yet many years of service. The rest at home has done me great good, and I often feel that I am stronger than when I first went out. Tell those who go out for the first time that the joy of going then is not to be compared with the joy of a second going. God is good indeed to grant to me this great blessing. We expect to sail August 4, on the Rio de Janeiro. You will remember us and ask that we may dwell under the covert of His wings, where we are forever safe; ask also that we may be doubly shod with the preparation of the gospel of peace. I do want to be more consecrated than ever before, and earnestly desire that my life may be hid with Christ in God. It is only living in this way that we can accomplish great things for God.—*Mrs. Charles Leaman.*

BURNING THE GOSPELS IN SPAIN.

On the festival day of St. James, the patron saint of Spain, the 25th of July last, thirteen hundred copies of the Gospels were committed to the flames in the custom-house at Barcelona. The "Liberal," Spanish paper, gives the following explanation of the strange proceeding:—"In the year 1876 a book entitled 'A Simple Method of Teaching how to Read and Reckon' was printed for the Protestant schools at Gracia, a suburb of Barcelona. Many copies were sent to London, but through a mistake one or two thousand were sent back to Spain. The owners claimed them at the custom-house, but when, after much correspondence on the subject, an exorbitant duty was demanded, he left them where they were. They were to have been sold, but the custom-house people said that a religious question was involved, and therefore they sought the advice of the town council. This body decided that the sale could not be authorized without a violation of the eleventh article of the constitution, which grants the smallest amount of toleration to Protestants, consequently it appears that even arithmetic, if it is not in-

tended for Roman Catholics, is opposed to Roman Catholicism, the state religion. The book contains no doctrine of any particular sect. It is merely a reading book with lessons on arithmetic, and the passages for reading are the holy Gospels, without note or comment. So by order of the authorities the holy Gospels were publicly burned at Barcelona. Any comment on this occurrence would require more space than its narration, which is sufficient to show our readers how religious toleration is understood here." A Barcelona paper, the "Publicidad," speaks even more strongly on the subject: "We are such barbarians here that we burn the holy Gospels merely because they might be read by Protestants;" and further on, in an ironical tone, "We congratulate the director of the custom-house in Barcelona on the happy idea of having selected the day of our patron saint for the celebration of this *auto-da-fé*. In honor of the Knight of the White Horse, the Catholic churches in Spain raised clouds of incense, and the Catholic state in Spain sent up clouds of smoke through the burning of the inspired writings of Matthew and John. The Gospels were burned for the simple reason that apparently they were intended as a reading book for the Protestant schools. As Spaniards we blush with shame, as liberals we are enraged, as freemen of this nineteenth century we turn for consolation to the approaching future."—*New York Observer*.

GLEANINGS FROM RECENT READINGS.

From the careful examination and statistics of a reliable writer, I find that the Chinese in one year alone expended of their earnings in this country $6,000,000, and paid to our revenues in taxes and customs $2,400,000, while they sent out of the country only $2,000,000, leaving a large balance of millions here. . . .

For many years in this my native land I had an experience—yea many experiences—with American, Irish and colored servants. For twenty years I have had Chinese servants in China; and if I could now choose my servants or employes of any kind from all the world, I would take the Chinese every time, for faithfulness, courtesy, honesty, neatness, and everything else that makes a servant valuable—not forgetting gratitude and affection in return for kindness received.—*Mrs. E. E. Baldwin in The Gospel in All Lands*, September 13, 1883.

In the city of New York, a little more than a year ago, a consecrated Christian woman who had given some years of sympathy and labor to the Chinamen lay on her dying bed. Everything that love and gratitude could advise was lavished upon her by her pupils, and often they knelt by her bedside in fervent and most

touching prayer. At her burial some forty of these men followed her to Woodlawn Cemetery, where, as the fast-falling clods were heard upon her casket, several of them burst into sobs, and made the place a Bochim of heartfelt grief. Alighting at the railway station, on their return to the city, they paused in a body. One thing more was to be done, and before they left the platform they subscribed $100 for the marble monument which, inscribed in English and Chinese, now stands above the grave of Sarah N. Goodrich. Are the Chinamen worthy of a prayer or a thought from American Christians?—*The Foreign Missionary*, September, 1883.

The Chinese question is as important in Oregon and Washington as in California. Of the 30,000 inhabitants of Portland, at least 5000 are Chinamen. About the same proportion prevails in the smaller towns. . . . There is a mistaken notion in the East that the Chinese are always humble and submissive, and much put upon and abused by the whites on the Pacific coast. There was a time when the hoodlums of San Francisco maltreated the Asiatic immigrants shamefully, but that time has gone by. Now the Chinaman appears to be as secure in his rights of person and property as anybody. Instead of being deferential and timid, he is often pushing and insolent. . . . The chief thing in their favor is their habit of personal cleanliness. The railroad laborers, who are the poorest and most ignorant class, wash themselves from head to foot at the end of each day's work. All classes are frequent customers of the barber, who gives minute attention to their heads, faces, ears and necks. . . . One great difficulty the employers of Chinese labor have to contend with is the superstition of these queer people. Their religious worship consists chiefly in propitiating the malevolent spirits of the dead. If a Chinese domestic fancies there is a ghost in the house he departs at once and leaves an inscription behind to warn his successors. It often happens that a family will be unable to keep a servant longer than a single day. Man after man will come and go without giving any reason for his abrupt departure. At last the warning sign is found in the kitchen or the servant's room and expunged; then there is no more trouble. . . . The greatest trouble with them is to teach them to show the same deference to the mistress of the house that they show to the master. They despise women as a lower order of beings, and cannot understand, until they have been some time in this country, how a woman can rightfully have authority in a household.—*E. V. Smalley, in the Century*, February, 1883.

The schools of the American Presbyterian Mission are said to be the most successful educational enterprise in the province [Lahore]. It cannot be for a moment doubted that, although the con-

verts of the missionaries in Hindustan are few and far between, their teaching is shaking to its very centre the whole fabric of heathen mythology. The upper and educated classes have no belief in the gods of their fathers. . . . Lahore for many centuries has been the resort of learned men, and the native believers in one God have now their full complement there.—*Baxter's Winter in India.*

Some of our friends, it appears to me, attach far too much importance to making open and avowed converts to Christianity. They forget how many people there may be—women, for example—in this land who, if they changed their nominal religion, would lose their caste and their husbands too. May they not be excused for being Christians in secret, and thus not becoming chargeable to the funds of some society, which they certainly otherwise would do? The converts, no doubt, are few; but the sapping and mining process is going on all the time. The civilians who oppose the missionaries, but who, in fact, know very little about them, admit this to be the case. There is among the masses a cessation of hostility to Christian instruction—completely in some parts of the country, and more or less so in all; and although the attitude of the higher class of natives who have abandoned belief in Hinduism is not hopeful, as far as Christianity is concerned, the lower classes have not become deists, like their betters; and the known want of faith in the latter is beginning to be felt as an important factor in the feeling of the Indian peasantry toward the religion of their governors.—*Baxter's Winter in India.*

It is safe to say that two hundred and twenty-eight thousand dollars have flowed into the treasury of the [Presbyterian] Church for foreign missions through the efforts and self-denial of the Christian women during the past year. This is about one-third of the amount contributed by the whole Church for the same purpose; and yet, not more than one-fifth of the women whose names are on our Church rolls have been enlisted in this work. Since these women's auxiliary societies came into existence, during the past thirteen years they have contributed at least *one million three hundred and forty-one dollars.* This indicates a steady and healthy growth in this department of foreign mission work. . . . The reflex influence of these societies is clearly manifested in our churches by the increased growth of faith, love and Christian beneficence. . . . The educating power of this woman's work for woman, next to the ministry, is without a parallel in the history of our American Presbyterian Church. Blot out this grand work with all its world-wide results for the last thirteen years, and what a blank would be left!—*D. A. Cunningham, D.D., in Catholic Presbyterian,* August, 1883.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

THE INDIAN CRISIS. *Quarterly Review*, July, 1883.

THE FRENCH IN ANAM AND TONQUIN. *Edinburgh Review*, July, 1883.

THE TAO TEH KING. James Legge. *British Quarterly*, July, 1883.

INDIA. Amrita Lal Roy. *Dio Lewis' Monthly*, August, 1883.

THE SAINTS OF ISLAM. W. S. Lilly. *The Cotemporary Review*, August, 1883.

EUROPEANS AND NATIVES IN INDIA. Alfred H. Haggard. *The Cotemporary Review*, August, 1883.

FRANCE AND THE SLAVE TRADE IN MADAGASCAR. Lawrence C. Goodrich. *The Nineteenth Century*, August, 1883.

OUR INDIAN STEWARDSHIP. Miss Florence Nightingale. *The Nineteenth Century*, August, 1883.

FRANCE AND SYRIA. Capt. C. R. Conder. *The Fortnightly Review*, August, 1883.

NEW GUINEA AND ANNEXATION. Sir Julius Vogel. *The Fortnightly Review*, August, 1883.

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RIJUTEI THE COREAN. *The Foreign Missionary*, September, 1883.

MARRIAGE IN INDIA. Amrita Lal Roy. *Dio Lewis' Monthly*, September, 1883.

THEN AND NOW IN CHINA. Rev. Henry Blodgett, D.D. *The Misionary Herald*, September, 1883.

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THE CHINESE QUESTION IN THE UNITED STATES. Mrs. E. E. Baldwin. *The Gospel in All Lands*, September 13, 1883.

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REV. A. B. ROBINSON.

GOWANDA, N. Y.

For the Young People.

PATCHWORK.

IN an ancient Eastern city dwelt a king of wondrous power,
Whose domain was far-extending, and whose wealth grew hour by hour,
Till he planned to build a temple like the wise old king of yore,
That his fame might be eternal, and might sound from shore to shore.

So with gold and gems and ear-rings they built up the arches high,
But could find no painted window that could please the monarch's eye;
And a solemn proclamation was re-echoed far and wide
By his own right-royal heralds, and by prince and lord beside.

"Know ye," said the solemn message, "'tis the king's most gracious will
That a great reward be offered for the painter of most skill,
And whoever makes a window most artistic in design
Shall receive a crown and kingdom which shall second be to mine."

So from all those wide dominions came the artists, one by one,
And they worked with care unceasing till the windows all were done,
And were lifted to their places in among the arches tall,
For the king to give his judgment which was grandest of them all.

But they had not counted rightly; there was still one empty space,
And no time was there to purchase a new window for the place,
When some one of them remembered a poor workman who, in fear,
Humbly begged the colored pieces of the crystal lying near;

And by patient cutting, fitting, using up each fragment small,
He had made a *patchwork window* that was plainest of them all;
And its many-colored figures—every shape and size and style—
Made the workmen jeer and cavil, made the skillful artists smile.

But it must be used one evening, and amid so much beside
It would simply pass unnoticed, till its place could be supplied;
So they set it, like the others, in its frame of carvings rare—
For the king was then approaching, and the shouts rang through the air.

On he came, in all his glory, gazing up, on every hand,
At the saints and martyrs holy; at the old apostles' band;
At the calm, sweet-faced Madonna, with her wondrous child and Lord;
And at angels bringing tidings with their white wings spread abroad.

But before the *patchwork window* paused the king in great amaze,
For the setting sun was shining with a rare and ruddy blaze
Through the scarred and criss-cross tracing, and he watched the sunbeams pour
A hundred brilliant rainbows on the tessellated floor,

While the nave was filled with glory, with a splendor from on high,
And the people bowed in silence, for the Lord seemed passing by.
"Bring the artist!" cried the monarch; "his shall be the crown and gold;"
And the workman, humbly kneeling, gained a wealth and power untold.

From this legend, full of meaning, shall we not take courage new
That our work will be accepted, though it seem but poor to view?
In our weakness bring we offerings, prayer and labor, money, time,
But at best we make but *patchwork* when we aim at deeds sublime.

But we know that in God's temple *all* our work shall find a place,
Though we mourn because our neighbors build with greater power and grace;
But when through our patient life-work shines our heavenly Father's love,
It will glow with matchless beauty, and be fit for heaven above.

—*S. B. C. in Light and Life.*

We walk here, as it were in the crypts of life; at times, from the great cathedral above us, we can hear the organ and the chanting choir, we see the light stream through the open door, when some friend goes out before us; and shall we fear to mount the narrow staircase of the grave, that leads us out of this uncertain twilight into eternal light?—*Longfellow.*

A FUNERAL FETE IN CHIENG MAI.

REV. JONATHAN WILSON.

THE cremation of the late second chief took place this afternoon, and five of us were able to witness the ceremony. Several thousands of people, high and low, rich and poor, were present, among them the chiefs and their suites from several of the other provinces. There had been great preparation made, and there was a good deal of display. The funeral car was a large-sized one, and bore the expressive token of a huge dragon with an elephant's head and trunk. Upon the back of this dragon rested the pagoda-shaped pyre, gaudy (as was the dragon) as gilt and silver tinsel could make it. The spire of the pagoda reached some forty feet from the ground. This funeral car was dragged by ropes, more than a thousand people assisting in pulling the car.

The king and higher princes led the van of the procession. In the foremost part of it was the king's elephant decked with gold trappings. Just in front of the funeral procession came the favorite horse of the late second chief, richly caparisoned in silver ornaments and saddle covered with silver cloth. Just after the horse came the second chief's elephant, wearing silver trappings worth hundreds of rupees, as the gold trappings mentioned above are worth thousands. They are both of heavy beaten work, highly polished, and of a quaint pattern. To see the huge animal move slowly along, these polished pieces of silver and gold flashing in the sunlight, reminds one that he is in the East. There is nothing just like it in the western world. These gold and silver trappings were the only costly articles in the parade. The pagoda pyre, as it moved slowly along, had a graceful look, a costly glitter, but all this came from pretty tinsel that cost but little. Some of the princes wore diamond rings and costly garments; a few of the princesses wore diamond rings and ear-rings. Many of the people were dressed in gaudy colors.

The vast assemblage had the appearance of some holiday gathering. The constant hum of voices, in some parts of the crowd and then in others, rising to merry laughter, dispelled the idea that the people were come to render their last homage of respect to their dead chief. But so it is in regions where only the "Light of Asia" has shone. Fear and dread of death in its approaches, wailing over the corpse, and then loud and merry festivity, and oftentimes the most arrant buffoonery when it is prepared for and borne to the funeral pyre. And even then the bodies of the great cannot rest in the bosom of the flames in quiet, but rockets must haunt the pyre, bearing to the flaming pile caricature shapes of men and beasts and birds and reptiles. Even we westerners can-

not resist the ludicrous effect of such figures, scudding along the ground, and in many cases dashing right into the flames. It is only when it is all over that the thought, "Death has been here and borne a great man from the people," resumes its place.

It would be impossible to give the full details of the ceremony, nor could one understand it from even the fullest description. Eyesight alone can comprehend it.

SUGGESTIONS FOR STUDY.

How long ago did the Chinese begin to come to the United States? Are they immigrants in the true sense? For what purpose did they come? What is their character?

Is the anti-Chinese law consistent with our treaty with China? Among the charges commonly brought against the Chinese in justification of our treatment are the following:—1. They come as slaves. 2. They are of the lowest classes. 3. There is danger of their coming in great numbers and flooding the country. 4. They do not come to stay. 5. They do not bring their wives. 6. They endanger our morals. 7. They cheapen labor and throw others out of employment. 8. They are impassive. For answers to these objections, see article by Mrs. E. E. Baldwin, in *Gospel in All Lands*, September 13, 1883.

Give a sketch of the life of Mr. Yung Wing, and a history of his educational scheme.

Christian labor among the Chinese began in 1852, when Dr. Wm. Speer, of the Canton mission, organized a mission school in San Francisco. Among the agencies now employed in that city are day and evening schools, chapel services, Sabbath-schools, prayer-meetings, meetings for women, industrial classes, young men's associations, house-to-house visitation. Give a history of the Chinese Woman's Home, founded 1873. Its object is "to teach the women and children not only to read and write, but to keep house neatly, to cook, and to be good wives and Christian mothers."

Learn all you can of labor among the Chinese in other cities. For an account of the life and work of Miss Sarah U. Goodrich, of New York, see *The Foreign Missionary*, July and September, 1882.

Character of the Converts.—The following items are gathered from the reports of the work. *Kum Lum* was accustomed to teach and hold prayer-meetings in his room every night. One of the most efficient native preachers was his pupil. He went to Idaho to live; took his Christianity with him; had the reputation of being "the best Christian in Idaho." The American Tract Society needing a colporteur, his name was mentioned. In answer to their inquiries one person replied, "Kum Lum a good man? Yes; the only consistent Christian in all the territory." *Wong Lee*, after a hard week's work, walked almost every Sabbath twelve miles to attend church. He contributed $60 to support a native helper. Afterwards he spent his hard-earned wages studying for the ministry, and went to labor among the Chinese on the Hawaiian Islands. *Nam Art*, whose father died when he was a mere lad, came to California that he might earn money to send to his mother. "But best of all," he said, "God led my steps to the Sabbath-school." He be-

came a most useful assistant in the work. *Yee Took Zang* went to Arizona to work, but sent back a contribution of $20 to aid the mission in California. *Ah Quin* went to Santa Barbara, and at once gathered a Sabbath-school, of which he became superintendent. *Tam Ching* left a prosperous business in California, went to Canton to study theology, then returned to preach to his countrymen in San Francisco. One of Miss Goodrich's pupils went to the island of Mauritius to engage in missionary labor. See his letter in *Foreign Missionary*, June, 1882. *Charlie*, one of the Christian boys in the San Francisco mission, speaking of his return to China, said, "I have an uncle who became a Christian in Australia, and a brother who became a Christian here in California; and when we all get home together I mean that the first thing we do will be to build a little church, and we will have meetings in it every Sunday. Maybe at first only we three will go to it, but I think that afterwards others will come. At any rate that is what we shall pray for."

GOWANDA, N. Y. REV. A. B. ROBINSON.

At Home.

ACCORDING TO HIS GLORIOUS POWER.

A LESSON LEARNED FROM THE ELECTRIC LIGHT.

ON entering the Crystal Palace for the purpose of seeing the Electrical Exhibition it was scarcely possible not to be struck with wonder at the brilliancy, purity and variety of the lights, and to be taken far on in advance of our age, as they appear here, brought into one view. The idea of electricity as an agent for general use in lighting up our darkness is of such comparatively recent origin that one is hardly prepared to discover how far it has been perfected and practically carried out.

Pendants with magnificent reflectors, chandeliers with innumerable small jets, tiny lamp-like glasses with their clear little flame within, piercing stars of light too dazzling for the eye to rest on, lamps in which the light was so pure and so incandescent that it burned underneath the finest gauze without scorching or soiling it, and little floating lights that were in the water with the gold fishes, —all these shone forth in different parts of the palace with remarkable effect.

But ah! there was something behind and beneath this beauty and this brightness. What means the working of that ponderous machinery, those wheels and pulleys which are in ceaseless activity in a compartment of their own? If you stand beside them and watch awhile their dimensions and their movements, the leading idea with which they will impress you is that of *power*. You ask, naturally, "For what purpose is all this power required?" and you

learn that every bit is needed for the production and support of the beautiful light you have just admired, that light being indeed but the silent bright expression of this power.

Were the power to cease, the light would cease, so entirely is the one dependent upon the other. Brought into connection by means of invisible wires, each burner great or small, prepared to receive and reflect the communicated light, tells its own tale of the successful and mighty working behind it.

Have we not here, dear friends, a lesson plainly spoken, as in parable the words may be heard by all Christ's light-bearers, "ACCORDING TO HIS GLORIOUS POWER"? The electric current, about which man is beginning to learn so much, gives us in a striking way this message. A single flash, when God pleases, can in an instant lay low the strongest frame; but it has also gentler work to do, as is manifested in its clear, calm light under the guidance of human hands.

Yet this gentler work, even as the greater, has *power* behind it, and can only be sustained by the continued exercise of power. This is a truth which needs to be remembered in the daily life of the child of God, and especially in reference to what some are inclined to think of as the smaller lights of Christian testimony. Have you noticed with what the words, "*according to His glorious power*," stand connected in the chapter in which they occur (Col. i. 11)? "Strengthened with all might," the apostle says, "according to His glorious power—*unto all* PATIENCE." Must then this oft-despised or undervalued grace of "patience" have so much behind it, and does the "*long-suffering with joyfulness*" that follows the kindly bearing with others' infirmities, as well as our own trials, in such a way as not to allow them to disturb the calm of a holy joy, need the same?

Yes, it is even so. No light, however humble, can be sustained except by "His glorious power," and every steady light shining on in the darkness is an expression of that power.

Two things are needed: a *prepared recipient* for the light, and *perfect connection* with the source of power. Just as the electric spark requires its own adapted carbon before it will do service as a steady illuminator, so does the light of God require a prepared heart in which to shine. The soul is not only all in the dark, but is also incapable of receiving or transmitting light till renewed by the Holy Ghost. And the first work in that renewal is simply described in the few words, "*Believe on the Lord Jesus Christ*, and thou shalt be saved." In Him is life, and His life is the light of men. He laid down His precious life that His blood might cleanse those who trust it from all sin, and as soon as that life is received within, the heart is prepared to shine.

But in order that it may not only begin but continue to shine, a *perfect and unbroken connection* must be maintained with the source of power. It is a blessed truth that God preserves His own unto eternal life; it is also true that with the conscious, abiding, daily influence of that life each individual believer has much to do. Else why have we such counsels as these—"*Abide* in Me," "*Continue* ye in My love," "*Keep yourselves* in the love of God," "*Stand fast* in the faith," etc., etc.?—*E. C. in Woman's Work, London.*

THAT PENNY.

It was rather a mean thrust when a friend suggested to a dilatory correspondent that doubtless the reason he did not write was that he was waiting for the first of October, when he could do it for two cents. The penny saved on a postage stamp is an insignificant item. Suppose now those who recognize any responsibility for doing good in the world should refuse to add the saved penny to their gains, but turn it over to join the widow's two mites. What would be the result? It is fair to assume that the membership of the Presbyterian Church (including of course the correspondence of business) write an average of two letters a day. There are about six hundred thousand members. That would be, if the penny saved were put into the Lord's treasury, three million six hundred thousand dollars a year. Or if two letters a day are too many, one letter a day would yield one million eight hundred thousand dollars! Would it be very self-sacrificing to turn it over from Cæsar to Christ?

It could be done. It will not be done. But it will serve to illustrate what hard work we make of doing the work of the church, which by a conscientiously-observed system of giving would be a joy and a wonderful success.—*The Interior.*

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, November 20, 1883, 12 M.

Chinese in California.—*Text:* "Lift up thine eyes round about, and behold: all these gather themselves together and come to thee."

Theme for Scripture Reading: Prayer for Missionaries (2 Thess. iii. 1, 2; Col. iv. 3, 4).

OUR MISSIONARIES.

We propose hereafter to notice the arrival and departure of our missionaries, and those arriving in this country will confer a favor upon us by sending us their home address.

Rev. J. B. Howell and wife have returned to this country for a year of rest from their work in Sao Paulo, Brazil.

Mrs. Charles Leaman has returned to her work in China. Rev. and Mrs. B. D. Wyckoff, Rev. and Mrs. J. P. Graham, Mrs. E. A. Morrison and Mrs. J. L. Scott resume their labors in India this fall. Miss Anna B. West has left her home in Harrisburg, Pa., to enter upon her field of labor at Yokohama, Japan, where she will assist Miss Alexander.

The home of Miss Harriet Lewis, given in September number as San José, Cal., should have been Clifton, O.

We would request those whose subscriptions expire with the end of the year to renew early, not waiting till the middle or last of December. This will not only be a great accommodation to those having subscriptions in charge, but will avoid confusion and delay in the delivery of the magazines.

TOPICS FOR THE WEEK OF PRAYER, JANUARY, 1884.

Monday.—Thanksgiving and praise for the wonderful blessing of God's Spirit upon the work of foreign missions during the past year, and prayer for a yet richer outpouring in the year to come.

Tuesday.—Humble confession of past shortcomings, and prayer that the Holy Spirit may move the hearts of the women of the Church to a sense of their great responsibility in the foreign mission work and a new obedience to their King's command.

Wednesday.—Prayer for a baptism of the Spirit upon the youth and children, in order to a supply of workers at home and missionaries abroad.

Thursday (morning).—Prayer that the whole Church, in its ministry and membership, may be filled with the Holy Spirit.

Thursday (afternoon).—Prayer for missionaries in their peculiar trials and difficulties, that the Spirit's grace and presence may be with them.

FRIDAY.—Prayer that the divine Spirit may overrule the conduct of all nations and governments, both Christian and heathen, toward the spread of the gospel.

SATURDAY.—Prayer for the outpouring of the Holy Spirit upon all flesh, and that His power may be with the Word wherever read or taught.

NEW AUXILIARIES.

Lehigh Presbytery, Bethlehem, Pa.
Steubenville Presbytery, Monroeville, O.
Lackawanna Presbytery, Scranton, Washburne Street Church.
Washington Presbytery, Frankfort Springs, Pa.

BANDS.

Cranbury, N. J., Fruit Gleaners, 2d Ch.
Florence, Pa., Alexander Band.
Kelly Point, Pa., Oakland Union Miss.
Phillipsburgh, Pa., King's Boys.
Watsontown, Pa., Little Workers for Jesus.

NEW LIFE MEMBERS.

Barbour, Rev. J. P.
Collins, Miss Sudie
Cooke, Mrs. George
Coulter, Mrs. Julia
Crowl, Mrs. Jane V. S.
Davis, Rev. J. R.
Hanna, Miss Sarah
Springer, Mrs. Lydia A.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Sept. 1, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

KITTANNING.—Midway Aux., 14 62; Union Aux., 25 87. 40 49

MORRIS AND ORANGE.—East Orange, Willing Workers, sch'p Occidental Sch., San Francisco, 20; Orange, Central, Inf. Sch., for Benita, 35 80; Orange, 2d, Heart and Hand Bd., sch'p Sidon, 12 50. 68 30

NEWTON.—Greenwich Aux., 34 25

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 2d, Aux., for Petchaburi Hospital, 20; Bethany Aux. (2 L. M.), 54; Bridgeville Aux. (1 L. M.), 46; Monongahela City Aux., nat. tea., India, 50; Oakdale Aux., 17 25; Pittsburgh, South Side Aux., nat. tea., Saharanpur, 25; Raccoon Aux., Petchaburi Hospital, 62 70. 274 95

SHENANGO.—Neshannock Aux., Miss'y Japan, 34 00

WESTMINSTER.—York, Philip A. S. Blair, sch'p Lodiana, 30 00

MISCELLANEOUS.—Catasauqua, Pa., Mrs. Joseph Hunt, 5 65; Camden, S. C., Pine Forest Bd., for work Talaguga, 6 50; Downingtown, Pa., Mrs. E. J. Tutton, for Dehra bld'g, 30; Kelly Point, Pa., Oakland Union Bd., for work Poplar Creek, 23 75; Manayunk, Pa., M. L. B., thank-off. for a baby girl, 5; Mansfield, O., Miss M. B. Campbell, Med. Fund, 2, Dehra bld'g, 1, Gen. Fund, 2 (5); Orange, N. J., C., for Lodiana bld'g, 2; Philadelphia, Mrs. H. S. Dickson, Med. Fund, 10; F., Dehra bld'g, 20; Troy, O., Mrs. S. R. Drury, 15 cts.; sale of Historical Sketches, 4 90; sale of leaflets, 14 07. 127 02

Total for September, 1883,	$609 11
Previously acknowledged,	10,031 72
Total from May 1, 1883,	$10,640 83

October 1, 1883.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

Room 48, McCormick Block, Chicago, Illinois.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN NOVEMBER.

Psalms cxi., cxii. *Golden Text for the Month.*—Psalm cvi. 1. "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

NEW AUXILIARIES.

Buchanan, Mich., Pearl Seekers.
Edgerton, Ohio.
Judson, Ind.
Kewanee, Ill.
Logansport, Ind., Broadway Church, Willing Workers.
Mace, Ind.

NEW LIFE MEMBERS.

Mrs. M. D. Edwards, St. Paul, Minn.
Mrs. Mary Fehse, Mt. Pleasant, Iowa.
Mrs. A. W. Fitch, Avoca, Iowa.
Mrs. Wm. Nichol, Granville, Ohio.
Mrs. E. Scofield, Somonauk, Ill.
Mrs. Wm. Trembor, Freeport, Ill.
Mrs. M. E. Wheeler, Independence, Mo.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Sept. 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Crestline, Y. P., 1 56; Nevada, 5 26; Urbana, 50; Bellefontaine, 20, all H. M.; Crestline, Y. P. B., 12 50; Forest, 6 62; Nevada, 5 27; Upper Sandusky, 14 75. 115 96

CAIRO.—Bridgeport, 5; Centralia, Morning Stars, Laos sch'p, 6 25. 11 25

CEDAR RAPIDS.—Cedar Rapids, 1st, sal. Miss Jewett, 25; Dysart, 3 45; Scotch Grove, 5; Watkins, sal. Miss Skea, 6 50. 39 95

CHICAGO.—Arlington Heights, 7; Chicago, Mrs. Jerome Smith, 50; Several givers, 38 25; 1st, 50; 2d, Tabriz sch., 33 12; 3d, sal. Mrs. Kelso, 100; 4th, sal. Miss Anderson, 13 50; Y. L., 10; 6th, Rio Claro sch'p, 21 50; Campbell Park Ch., 2 55; Hyde Park, sal. Miss Wirt, 62 25; sch'p, 20; Y. L. S., 25; Bible Sch. Bd., 35 88; Lake Forest, 11; Oroomiah Hos., 27; Y. P. S., 16 23; Steady Streams, 22 56; S. S., sup. girl in Oroomiah, 30; Manteno, 7; Peotone, 15 10. 597 94

DENVER.—Denver, Capitol Ave. Ch., Market St. sch., Petchaburi, 31 40

DETROIT.—Detroit, Mrs. Geo. W. Hoffman, Futtehgurh sch., 40 00

FREEPORT.—Belvidere, 29; Freeport, 1st, 25; Galena, 1st, Y. L., 10; Middle Creek, 188 90. 252 90

HASTINGS.—Ayr, Mrs. M. M. Rogers, 1; Edgar, 6; Cheerful Workers, 5. 12 00

INDIANAPOLIS.—Indianapolis, 3d, 10 00

IOWA.—Mediapolis, Futtehgurh sch., 30; Mt. Pleasant, Highland Branch, 25. 55 00

IOWA CITY.—Malcom, 8 67; H. M., 3 68. 12 35

KALAMAZOO.—Allegan, 9; Buchanan, 10; Burr Oak, 8; Constantine, 12 50; Kalamazoo, 1st, 25; Martin, 9; Richland, 14 50; Sturgis, 13; White Pigeon, 10. 111 00

LANSING.—Homer, 28; Lansing, 1st, 17 60, Laos bld'g; S. S., same, 10 75; Franklin St. Ch., sal. Mrs. J. N. Hayes, 11. 67 35

MATTOON.—Presbyterial thank-off., 26 20; Kansas, A. E. Mitchell, N. A. Indians, 1; Shelbyville, sal. Miss Calhoun, 20. 47 20

MAUMEE.—Bryan, 11 42; for Osaka bld'g, 36; Bowling Green, Mexico, 10; Willing Workers, Mexico sch., 10; sal. Miss Fetter, 10; Defiance, Willing Hearts, Laos sch'p, 17; Toledo, Westminster Ch., Y. L., Laos sch., 25. 119 42

MILWAUKEE.—Lima, Boardman Bd., sal. Mrs. Dougherty, 7 25; Manitowoc, 2; Ottawa, 1 80; Waukesha, 3. 14 05

MUNCIE.—Anderson, 15; Hartford City, 13; Muncie, Ningpo sch'p, 15; Noblesville, Rio Claro sch'p, 15; Perrysburg, 3 65; Peru, 14 06; Portland, Rio Claro sch'p, 7 50; Union City, H. M., 10; Wabash, 46 45. 139 66

OREGON.—Eugene City, 14 10

OTTAWA.—Aurora, 11 40; S. S., Amy of Mynpurie, 6 25; Oswego, 10; Paw Paw Grove, 11; Plato Ch., Benita sch'p, 22; Somonauk, 13; Waltham, Osaka bld'g, 24 52. 98 17

RED RIVER.—Fargo, S. S., a harvest thank-off., 13 00

ROCK RIVER.—Edgington, 10; Fulton, sal. Mrs. Bergen, 12 50; Morrison, Willing Helpers, 35; Norwood, sch'p Petchaburi, 21 35; Pekin sch., 7 80; Princeton, Y. P., 25; Sterling, Dehra sch'p, 27; Benita sch'p, 6; T. Nash, thank-off., woman's work in India, 5. 149 65

ST. PAUL.—Litchfield, 5 15; Band, 88 cts., both Osaka bld'g; Minneapolis, 1st, Mrs. Holt's sch., 23; Westminster Ch., sal. Mrs. Mateer, 33 55; S. S., Dehra sch'p, 17 42; St. Paul, Dayton Ave., 44 75; Taylor's Falls, 9 05; Gureefy sch., 20. 153 80

SPRINGFIELD.—Jacksonville, S. S. M. S., sch'p Brazil, 15; 1st, sal. Mrs. Warren, 25; Hos. bed, 1; Westminster Ch., same, 1; Lincoln, W. M. S., Y. L. S. and Bd., same, 3; Y. L. S., 1 65; Pisgah Ch., Laos sch'p, 10; Petersburg, W. M. S. and Bd., hos. bed, 2; Springfield, 1st, Mrs. Dr. T. T. Hemings, 25; S. S. M. S., 20 80; Hos. bed, 1; Virginia, same, 1; Springfield, 2d, Batharan sch., 35; 3d, Children of the King, Laos boys' sch., 30 86. 172 33

WHITEWATER.—College Corner, 4 75; Greensburg, 44 12; Knightstown, 5; Liberty, 1 50; Shelbyville, 12 50, all sal. Miss Garvin; Richmond, Besheymoon sch., 35; Rushville, 15 87, Dehra sch'p and sal. Miss Garvin; S. S., same, 2 68. 121 42

WINNEBAGO.—Omro, 8 07; Willing Workers, 6 93; Neenah, 33; S. S. Bd., 12, both for sch'p Ningpo. 60 00

WINONA.—Winona, 1st, S. S., for work at Chefoo, 25 00

WISCONSIN RIVER.—Kilbourn City, Persian sch., 13 00

ZANESVILLE—Granville, 25 00

MEMORIAL FUND.—By sale of "A Brief Record," for Laos Mission, 8 05

MISCELLANEOUS.—Mrs. H. N. O., 5; a mite, from a friend, 6; cash, 2 50; Chicago, for Pub. Fund, 14 60; Independence, Mo., 1st, 81. Societies—Aurora, Ill., 1; Belvidere, Ill., 1 13; Chicago, 4th, 1 28; El Paso, Ill., 1; Hyde Park, Ill., 1; Jacksonville, Ill., Central Ch., 1; Manteno, Ill., 1; Mason City, Ill., 1; Peoria Pres. Soc., 1; Springfield, Ill., 1st, 1; Unity Ch., Ill., 1; La Porte, Ind., 1; Pierceton, Ind., 1; Portland, Ind., 1; Vincennes, Ind., 1; Atalissa, Iowa, 10 cts.; Martinsburg, Iowa, 1; Mechanicsville, Iowa, 1; Muscatine, Iowa, 10 cts.; Washington, Iowa, 10 cts.; Watkins, Iowa, 1; Salem Ch., Iowa, 1; Allegan, Mich., 1; Coldwater, Mich., 1; Ford River, Mich., 1; Martin, Mich., 1; Sturgis, Mich., 1; Vassar, Mich., 1; Minneapolis, Minn., Westminster Ch., 3; Bellefontaine, O., 1; Plattsmouth, Neb., 1; Bowling Green, O., 1; Hicksville, O., 1; Kenton, O., 1; Nevada, O., 1 72; Pleasant Ridge, O., 1; Eugene, Oregon, 1; Madison, Wis., 1; Neenah, Wis., 90 cts.; Omro, Wis., 1 10; Waukesha, Wis., 1; Misc., 50 cts., for publishing of Report and Letters (41 93); by sale of Historical Sketches, 2; Leaflets, 11 41. 164 44

Total for month,	$2,695 39
Previously acknowledged,	11,105 22
From April 20 to Sept. 20,	$13,800 61

MRS. HENRY M. HUMPHREY, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., *Sept.* 20, 1883.